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SALT LAKE CITY, - OCT. 7, 1905.

SUNDAY SCHOOL CONFERENCE

The semi-annual conference of the
Deseret Sunday school union will be
held in the Tabernacle Sunday evening,
Oct. 8, 1905, at 7:30 o'clock. Of-
ficers, teachers and pupils are request-
ed to be present, and the public is
cordially invited.

JOSEPH F. SMITH,
GEORGE REYNOLDS,
JOSEPH M. TANNER,
General Superintendency.

AS TO "GENTILES."

It is customary with some of our
contemporaries to pick out a remark
here and there from discourses deliv-
ered at conference times, to quote
them, and sometimes misquote them,
separate and apart from associate sen-
tences, feature them prominently and
place them in an offensive light before
the public. This is deceptive and un-
fair, and usually intended to inflame
the minds of readers who do not take
time or trouble to find out the intent
and spirit of the speakers thus im-
properly reported. It is very reprehens-
ible and unjustifiable.

Occasionally references are made to
a class of persons who are in every
sense enemies of the "Mormon" Church
and people. Such allusions are reported
as applying to "Gentiles" indiscrimin-
ately. Perhaps the speaker may not
draw the line in such definite terms
as to make the proper distinction be-
tween the different classes of non-"Mor-
mons." There are "Gentiles" so-called.
In this city and state, whom the "Mor-
mons" respect and honor as upright and
admirable citizens and neighbors, and
who are not to be viewed in any sense
as "enemies." They are our friends
and we are their friends. We dwell
together in peace and neither desires to
interfere into the others' freedom, civil
or religious.

On the other hand there are "Mor-
mon"-haters, who continually revile us
and who band together to deprive us
of the rights of citizens. Some of
them are corrupt in their lives, and it
is the duty of those among us who are
leaders to warn the unwary against
them. In doing so our "Gentile"
friends ought to understand that they
are not included in any remarks, but
are regarded as honorable members of
this community with whom it is a
pleasure to meet and do business, and
who employ "Mormons" and are em-
ployed by "Mormons" firms and estab-
lishments.

There are "Gentiles" and "Gentiles,"
as there are "Mormons" and "Mor-
mons," and the good and true men and
women are not referred to when warn-
ings are uttered against "outsiders"
or "insiders." We may differ in opin-
ions and customs, but "a man's a man
for all that," and it is part of the
"Mormon" creed to recognize every
person's rights and to treat all as
friends who are not actual and vir-
tuous foes, and to regard even the lat-
ter with patience instead of anger.
We say God bless the honorable of
the earth of every party and every
 creed!

A REMARKABLE DISCOURSE.

A remarkable sermon appears in the
Christian Herald of September 26. It
was delivered by Rev. Joseph Hamilton
in the First Presbyterian church, Wil-
son, New York. His text was "So God
created man in his own image, in the
image of God created he him, male and
female created he them," Gen. 1, 27.
On reading it he exclaimed, "What a
wonderful heritage it is to be created
in the image of God." He said fur-
ther, "I do not think we have realized
as we ought that we are made in the
image of God, but it is a great fact."

There is nothing new in that which
we have quoted, because everybody
who believes in the Bible must admit
the "great fact" mentioned by Mr.
Hamilton. But the general notion as
to the meaning of the passage in Gen-
esis is that God created man in His
"moral image." What that really
means is difficult for an ordinary
thinker to understand. It is probable
that no preacher or commentator would
entertain such an indefinite concep-
tion, if it were not for the established
theory in "Christian" philosophy that
as "God is a spirit," He has no form or
shape or substance that can be grasped
either literally or mentally. There-
fore the great truth plainly enunciated
in the Old Testament and in the New
(see 1 Cor. 13, 7) that man is made in
the image of God, is reasoned away
from the sphere of common sense and
literal understanding, and in its place
is put the nonentity described in mod-
ern creeds, the sum of which is that it
is "Incomprehensible."

The minister whose sermon we refer
to, feeling under obligation to follow
the orthodox idea by stating that "The
simplest idea of course is that we are

made in the divine image mental and
moral," attempts to carry out this idea
by showing that certain divine attri-
butes are reflected in man and that
much of Scripture is figurative, but
coming back to the text he is compelled
in truth to make this acknowledgment:

"But whatever of figure there may be
in the history of creation, there is cer-
tainly no figure here. Man was creat-
ed in the image of God. There is no
room for figure in that statement.
There may be something in it obscure;
but there is nothing figurative. What
it really means is worth pondering."

Diverting once more from the plain
and simple meaning of the text and
showing that God has impressed His
own mental qualities on man, he comes
back once more to the point that he
evidently intended to make prominent,
and says:

"But I have the idea that God im-
pressed upon his own bodily qual-
ities as well as upon those of a bold
assumption. You will, perhaps, ques-
tion if God has any bodily qualities.
I admit that in one sense he has none;
but I think we shall say later on that
these qualities on men, no less than
his mental and moral qualities."

It will be seen by the candid mind
that the gentleman was floundering be-
tween the orthodox notion and the sim-
ple truth, which positively conflict
and which he endeavored to harmonize.
He makes further efforts in this di-
rection, flitting between the error and
the truth in a most contradictory man-
ner, and yet with an evident desire
to bring out the great fact that God
really is an individual, a personality
in the form of man, or that man is
in the form or image of God. He said:

"You may say that God is a spirit and
has no body. I believe that is true.
I conceive of him as a spirit. Our
Lord said to the woman of Samaria
'God is a spirit.' And a spirit may
have a body as we have; but I believe
God in his true essence has none."

Then halting between the two opin-
ions and dwelling upon the simple
signification of his text he said again:

"But if God is absolutely without a
body, as I believe He is, it is clear
that He can assume one at pleasure.
We must believe this if we believe
the Old Testament."

The preacher then cited the appear-
ance of God to Abraham, his wrestling
with Jacob, his talking with Moses
"face to face," and similar incidents
in which God was absolutely "human"
in appearance, and showing that when-
ever He did take a body, it was al-
ways the human form, he declared that
such occurrences "are not to be relegat-
ed to the realm of mere poetry or
rhetoric." Emphasizing this thought,
he went on to say:

"Then if God took this body of man,
I believe it is that this is His own
natural body. I know that another
opinion has prevailed. It has been
thought that God simply took this body
that He might come into closer con-
tact with men, but I suspect this idea
is less than half of the truth. I may
be wrong; it is a mystery profound.
I am open to correction, but I be-
lieve God assumed the human form
because that is His own form, and
the one into which by a very law of
His being He must transmute Him-
self when He transmutates Himself at
all."

To a Latter-day Saint these remarks
of the reverend gentlemen are amus-
ing, and yet show a conflict of thought
that is truly pitiable. Why should
there be in the plain statement of his
text "a mystery profound?" God is in
the form of man, or He is not. He has
a body, or He has not. There is no
room for ambiguity or even doubt
on this matter. The Bible is explicit
concerning it. The "mystery profound"
arises from endeavors to make those
scriptures that relate to the divine per-
sonality conform to the vain philosophy
which the Christian world has adopted,
but which is of heathen origin. The
notion that spirit is immaterial causes
this great confusion of mind. An "im-
material substance" is an impossibil-
ity. It is a contradiction of terms. No
matter how different spiritual sub-
stance is from the grosser elements
that we call matter, it is substance
after all, and man is spirit as well as
Delt.

The spirit of man, clothed upon with
a body, is an entity and the body con-
forms to it in shape. But each pos-
sesses qualities of its own, yet has some
things in common. That God is a spirit
dwelling in a spiritual body, is clear
from the revelations concerning Him
in the Bible, and Jesus the Christ is
the "express image of His person."
(See Heb. 1.) Both the Father and the
Son appeared to the Prophet Joseph
Smith in form and stature precisely
alike, according to the Church restored
to earth in these latter days a proper
conception of the Divine Being.

The personality of the Father as well
as of the Son, proclaimed in "Mormon"
theology, is forcing itself upon the at-
tention of Bible believers. Ridiculed
at first, it is beginning to be perceived
as the only rational scriptural declara-
tion of the Divine character. The great
truth accompanying it, that the femi-
nine principle in all nature accompanies
and is allied to the masculine, and is
embodied in Delty as well as in hu-
manity, is also a "Mormon" doctrine
and has been ridiculed by the orthodox
clergy and sometimes pronounced
blasphemous. But the remarkable dis-
course to which we have drawn atten-
tion is the more remarkable from its
acceptance of this other "great fact,"
which is set forth in the following lan-
guage:

"You will observe that man was cre-
ated male and female; and this state-
ment is brought into close connection
with the one that asserts that man was
created in the divine image. In fact,
both statements are in the one sentence.
I take it that the male and the fe-
male are united in containing the
image of God. Some of the qualities
of God preponderate more in the male;
some more in the female; both together,
they contain something of the divine
image."

This declaration is essentially "Mor-
mon" in its character. As we have said,
it is very remarkable coming from a
Presbyterian preacher, but what is
more remarkable is that it is published
without dissent in the Christian Her-
ald, which has been a persistent de-
fender and denouncer of the "Mormon"
faith. Thus it depends a great deal who
enunciates a doctrine or a principle;
that is with some people. The fact
that "truth is truth wherever" is found,
on Christian or on Heathen ground,"

does not hold with some persons and
publications. A Christian Journal
should understand and proclaim that
one of the purposes in the mission of
Christ was to reveal the Eternal Father,
so that He could be measurably com-
prehended by man. He was "God man-
ifest in the flesh." The disciple who
saw Him saw the Father. In other
words, to quote from an orthodox con-
fession, "Such as the Father is such
is the Son."

It is gratifying to see a modern min-
ister of religion progressing as far in
the direction of truth concerning Delty
as the Reverend gentleman from whom
we have quoted has advanced. He would
see the great truth which he endeavored
to announce, clearly and distinctly if
he would throw away the orthodox no-
tion that confuses the whole subject
and makes even him appear in a ludic-
rous light, contradicting in one sentence
that which he affirms in another.

The splendid doctrine that man is
really and truly in the image of God
because he is His offspring, with all
the powers of the Delty in his nature
in embryo, to be at some time devel-
oped in all the grandeur, potency and
glory of his divine Father, is of "Mor-
mon" origin in these latter days, but
is that which was enunciated by the
Redeemer of the world, who was the
"firstborn of every creature" and is in
the "express image and likeness of the
Father," and came into the world to
manifest this grand truth for the en-
lightenment, comfort and exaltation of
mankind.

PRIMARY SONG BOOK.

The Primary Song Book, published by
the General Board of Primary Asso-
ciations has just appeared, and we take
pleasure in announcing the fact, for
the benefit of all interested in the im-
portant work of these associations. The
book contains a collection of nearly one
hundred songs, many of which are new,
written expressly for the Primaries,
while others are well known from other
hymn books. Among the contributors to
this little book are Alvin A. Beesley, E.
Beesley, H. H. Peterson, J. P. Olsen, E. B.
Wells, A. C. Smyth, Jos. J. Daynes,
Jos. Ballantyne, Geo. Carleson, W. C.
Clive, Oren F. Whitney, and J. J. Mc-
Clellan. The words are well adapted
for the Primary classes, and the tunes
are all melodious and inspiring. Among
the patriotic selections are "America,"
"Battle Hymn of the Republic," and
"Red, White and Blue." We feel con-
fident that this little book will greatly
aid the Primary work.

DAY OF ATONEMENT.

On Monday next is the great Day of
Atonement, observed by all devotees of
the Mosiac cult. This was the day on
which, during the existence of the He-
brew polity, the supreme act of expia-
tion was performed. On that day
atonement was made for the priest-
hood, as well as for the entire people,
and even for the sanctuary, "that re-
mains among them in the midst of
their uncleanness," and therefore be-
came polluted and in need of cleansing.

The ritualistic service prescribed for
that day was very impressive. The
officiating Priest, after having bathed
his whole body and put on the robe of
white linen, brought a bullock, which
he sacrificed for himself and his house,
and two kids as a sin-offering for the
congregation. One of the latter was
slain and the other was set free. The
bullock being killed, the High Priest
took a censer full of burning coal from
the altar of burnt-offering, and some
incense, and brought this into the Holy
of Holies, behind the veil. "And he
shall put the incense upon the fire be-
fore the Lord, that the cloud of the
incense may cover the mercy-seat that
is upon the testimony, that he die not."
Such was the instruction. The mercy-
seat, with the divine Presence, was so
sacred that not even the officiating
Priest was permitted to look upon it
except through this cloud of incense.
Having made this preparation, he re-
turned but returned with some of the
blood of the bullock slain upon the
altar of burnt-offering. This blood he
sprinkled toward the mercy-seat, and
upon the ground before the ark. Hav-
ing thus made atonement for himself,
he was capable of acting for the people.
He therefore returned to the court,
slew the goat upon which the lot had
fallen, and again entered the Holy of
Holies, and sprinkled the blood, as be-
fore.

A somewhat similar act was repeated
in the place called the Holy, where the
altar of incense was sprinkled with
blood of the sacrifices. Lastly, the al-
tar of burnt offering was similarly
sprinkled. After this three-fold atone-
ment for the Priest and the people, and
the purification of the Sanctuary, the
other goat was sent away into the wil-
derness. Both these animals represent-
ed the people for whom atonement was
to be made, in two different aspects of
the manner in which they were to obtain
forgiveness. "And let Aaron lay both
his hands upon the head of the live
goat, and confess over him all the in-
iquities of the children of Israel, and
all their transgressions according to
all their sins, and let him put them
upon the head of the goat and send
him away by a man ready at hand into
the wilderness. And let the goat bear
upon him all their iniquities into a
separated land." The meaning of this
remarkable rite can only be a declara-
tion that past sins, being atoned for,
are so completely done away with, as
to be relegated to the domain of obli-
vion, from which they can never again
return.

Modern Hebrews, being without tem-
ple, without altar, and priesthood, can-
not observe this great day in accord-
ance with the law. But they are still
observing it in spirit, if not according
to the letter, and it is to be hoped that
the day is not very far off, when they
again can have a Day of Atonement in
their own Sanctuary. For some time
the Hebrews have been preparing for
the solemnities of this season. The
synagogue ceremonies in connection
with their New Year's day commenced
over a month ago. At this time the
"Shofar" (trumpet) is blown at every
morning service, the Sabbath excepted,
to call the people to repentance ac-

cording to the injunction of the proph-
et, Amos (4, 6). "The first day of the
month of Elul was chosen because, ac-
cording to the legend, Moses ascended
Sinai for the second time on that day,
coming down on Yom Kippur (i. e.,
after forty days). All this is commem-
orated in the call for repentance, but
atonement for sins cannot be effected,
even according to the Mosiac law, with-
out the shedding of blood. That is the
great lesson of the Day of Atonement."

AS PEARY VIEWS IT.

Commander Peary, who is now on
his way to the Arctic regions, in his
good ship, the Roosevelt, believes that
the explorations in those regions have
both a scientific and a moral value to
the country whose explorers shall
achieve the crowning success of their
efforts. Mr. Peary is reported as hav-
ing said:

"The meaning of the discovery of the
North Pole to the United States is two-
fold, scientific and moral. In science it
means valuable additions to geographic
knowledge. It means the possibility
(in the minds of reputable scientists
even the probability) of lifting a new
land with new fauna and flora, out of
the 'terra incognita' that now sur-
rounds the pole. It means opening up
the secrets and revealing the economies
of an area of some 3,000,000 square
miles which stands today as a chal-
lenge and reproach to us. It means an
opportunity for observations of refine-
ment with the pendulum, to determine
the precise figure of the earth; and in
the fields of magnetism and meteorol-
ogy to permit a clearer definition and
more precise application of the laws
of those sciences. It means the cogni-
zance of the general hydrographic fea-
tures of the new unknown central po-
lar basin. It means enriching our
studies and museums with data and
collections in zoology, geology and
physics."

It will be noted with particular in-
terest that, in the opinion of so emi-
nent an authority, there is a proba-
bility of the discovery of land at the
North Pole, with fauna and flora of its
own. Such a probability would be in-
centive enough to continue the search,
until the mystery is solved, and the
facts known, whatever they may be.

Was the money that "Judge" Hamil-
ton handled "tainted?"

Down on the isthmus they are still
playing, "Diggy, diggy dock."

When shall these three, McCall, Mc-
Curdy and Alexander, meet again?

The fair has been more than fair. It
has been splendid. Yet farewell to the
fair.

The family trees of many of the big
life insurance officials show "graft" in
every branch.

Dowie claims King Edward as a con-
vert. Thus far the King has filed no
counter claim.

The Republican nominee for gov-
ernor of Massachusetts Gullied better
than he knew.

The great life insurance companies
could not do a more popular thing than
to adopt an honest policy.

With the rise of Japan to the position
of a first-class power the "yellow peril"
seems to have vanished. It was at best
but a cry of "wolf."

Sheriff Erlanger of New York says
that Ludlow Street Jail is the champion
blackmailing institution of the United
States. And not a rival rises up to chal-
lenge the assertion.

The fact is that Hall Caine doesn't
really know whether or not he would
give up being a novelist to become a
millionaire. When he has tried both,
he will be in a position to talk, and not
before.

Throughout the entire history of the
Latter-day Saints, there never was any
"Mormon trouble," except as fomented
by agitators of the lowest type, and al-
ways with the object of plunder in
view.

The Massachusetts Republican con-
vention yesterday declared for tariff
revision. The cry for it seems to be in
the air and it is more than likely to be
the great issue of the next presidential
campaign.

Surgeon-General O'Reilly in his report
to the secretary of war on health con-
ditions in the army, says that the high-
est death rate is in the American army
and the lowest in the Prussian. And
strangest of all he does not attribute
it to the abolishment of the canteen.

Charles E. Hughes, principal counsel
of the committee of the New York legis-
lature investigating life insurance af-
fairs, has been named for mayor of
Greater New York by the Republican
party. John A. McCall, having had a
sudden access of civic virtue, will not
contribute to the municipal campaign
fund of the Republican party this
year.

In commending President Roosevelt
for his action in bringing about peace
between Russia and Japan the Tammany
convention did a most unusual thing,
but a praiseworthy thing. There is not
an American citizen who is not justly
proud of the President's accomplish-
ment, the most noteworthy in his whole
career. And why should not Americans,
no matter to what party they belong,
commend him? How good it is at times
to lay aside partisanship and praise pub-
lic servants for their meritorious actions.
Partisanship is natural, right and prop-
er, but too often it is mistaken for
patriotism, it being but a means to it.
Not infrequently it blinds men to the
worth and merit of those who do not see
political questions as they see them.
Tammany in this instance has taken a
high, patriotic stand.

A small volume, but packed with
much important matter, is the little
book "Outlines of Mormon Philosophy,"
by Lycurgus A. Wilson. It aims at giving
answers contained in the Gospel, as re-
vealed through the Prophet Joseph
Smith, to the questions of life, and is in
the nature of a dedication to the mem-
ory of the Prophet Joseph Smith.

through whom the Lord revealed these
principles to man, and who gave his life
in testimony of their truth. It is ar-
ranged in form convenient to the close
study of its expressed principles and
should help in classes and in other
lines. The author treats on space, time,
matter, intelligence, incension, pur-
pose, plan, covenants, perpetuity, na-
ture, and man.

ON RELIGIOUS TOPICS.

San Francisco Chronicle.
Bishop Potter seems to think it nec-
essary to take up arms against a pos-
sible reversion of the country to the
old blue law system, in which Sunday
was wholly devoted to religious ob-
servances. There is no likelihood of
anything of the kind happening, but
there is a wholesome objection being
voiced in many quarters to the con-
version of Sunday into a day of riot
and noise.

Sacramento Bee.
So eminent a Jew as Claude G. Monte-
flore, president of the Anglo-Jewish as-
sociation and founder of the Jewish
Quarterly Review, recently advised his
race to "follow the letter of the law
in the spirit of the gospel." By the
word-law he meant the law of Moses
and the prophets, in the same sense in
which the word is used in the New Testa-
ment. It thus appears that the ortho-
dox Jews in their religion are tending
strongly to the adoption of what may
be called practical Christianity, for
"the spirit of the gospel" can have no
other meaning.

Fenelon.
Happy they who cast themselves
blindfold and head foremost into the
arms of the Father of mercies and God
of all comfort! As St. Paul says. Then
the prominent wish is to know what is
owing to God, and the greatest fear
not to see clearly enough what he re-
quires. A new light in the path of
faith is as welcome as treasure-trove
to a miser! The true Christian, come
what may, accepts whatever befalls him,
and wishes for nothing withheld;
the more he loves God the happier he
is, and the highest perfection, so far
from oppressing him, lightens his yoke.

Leslie's Weekly.
Bishop Potter is right. Sermons, as
a rule, should never exceed twenty
minutes in length. An otherwise im-
pressive discourse is more than likely
to have its effect dissipated if extend-
ed beyond this limit. Gladstone, who
was a devoted and extremely punctil-
ious churchman, once advised a young
curate never to exceed the twenty-min-
ute limit if he would be a successful
preacher. What was true in Glad-
stone's time is true still today. Brevity
is now recognized to be not only the
soul of wit, but the soul of many
other things.

New York Churchman.

We would not, if we could, abscond
into our own communion, or into any
other, as it exists today, the whole of
Christendom. No one communion pos-
sesses in and of itself a spirit catholic
enough, or a practice comprehensive
enough to meet the needs of humanity.
That spirit will come only by the in-
clusion of all the truth and all the
churches in one mighty enterprise for
Christ. Our whole contention is that
it is useless to discuss methods until
agreement is reached as to what pur-
pose is sought by them; and that no
purpose is truly a purpose until it in-
tends and confidently expects to go on
to its full end or effect. Therefore
until Christendom accepts unity as its
purpose, and means to accomplish it,
unity even in its beginnings will not
be accomplished. Let us perfectly
know that one fully means a certain
act or a certain part toward us, and
that fact establishes a status between
us as complete as though he had al-
ready fulfilled it. The churches, like
individuals, content themselves with
trying to be at one with God. They
do not try in the sense of meaning to
be at one with each other. They do
not realize that they cannot be at one
with God unless they are at one with
each other, therefore they are deceiv-
ing themselves and misleading the world.

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BIG OCT. ECONOMY SALE BEGINS MONDAY

SEE AD. ON PAGE 7 OF THIS PAPER.

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